THE MISSIONARY

HERALD

AT HOME AND ABROAD

OCTOBER, 1942

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Entered as Second Class Matter February 3, 1940, at the Post Office, Worcester, Massachusetts, under the Act of March 3, 1879

The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXXXVIII **OCTOBER, 1942** **No. 8**

Our Cover

The subject of our cover picture is a boy of India. He seems old enough to know "what it is all about" and the chances are that his alert mind has already reacted intensely to the call of "freedom" that so many young Indians are receiving these days.

We covet this boy for Christ. We covet his great country, also, for Him. We thank God for the firm establishment of the Church in India, for its development through the decades, for its noble and talented leaders and for its enlarging place of influence in the life of that great strategic field. We pray that our own fellowship with our Christian brethren in India may prove of highly constructive value to those in need at this critical hour.

One of the best ways of helping India right now is to keep steadily at our missionary task there—in church, school and hospital, social welfare center and the home, and in earnest believing prayer.

The oldest magazine in continuous circulation in the United States
Published regularly since 1805
All rights reserved by the American Board
Published by THE MISSIONARY HERALD AT HOME AND ABROAD
44 Portland St., Worcester, Mass.
Editorial Offices, ENOCH F. BELL, D.D., *Editor*, 14 Beacon St., Boston, Mass.
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Subscription price 25 cents per year. Canadian and foreign postage 36 cents additional.

Progress in India

By William Hazen

The historian of the Marathi Mission takes occasion upon the centennial of the "Dnyanodaya," the organ of his mission and of the missions of five other boards, to give the readers of that paper some encouraging facts.

CASTING our glance backward over the century that is past since the *Dnyanodaya* was first published, we are impressed with the fact that the Christian movement had barely begun one hundred years ago.

Much spade work had indeed been done. The Scriptures had been translated into the main languages of India and much other Christian literature had been produced and distributed widely. The Christian message had been proclaimed by evangelists over wide areas; the seed had been sown broadcast; a few notable converts had been secured in different parts of the country; but as yet there had been no large harvest reaped; nowhere was there a large indigenous Protestant Church.

Measured by *statistics* which by no means tell the whole story, very little progress had been made in the gigantic task of winning India to Christ.

According to reports made in 1851, the earliest available for all India, there were in India only 21 missionary societies at work; the number of foreign ordained workers was only 395; Indian ordained workers numbered only 48. The total number of communicants in Protestant missions was 18,000, and the total Christian community numbered 112,000. Mission pupils were only 78,000.

Contrasted with these figures, we find that in *1939–40* there were in India, Burma and Ceylon 5,417 foreign workers, while Indian workers, ordained and lay, numbered 50,194. There were 11,849 churches or congregations of Protestants, with 1,085,531 communicants; the total Protestant Christian community reckoned at 2,710,731.

Thirty-four Christian colleges had 13,135 students; 300 high schools had 76,349 students; 464 middle schools had 90,000 pupils, and 14,655 primary schools had 711,245 pupils.

There were 266 hospitals and dispensaries treating annually 4,866,267 patients.

The total Christian community increased 32.5 per cent from 1921 to 1931, while Muslims increased only 13 per cent, Hindus 10.4 per cent, and the total increase of population was 10.6 per cent.

Detailed Christian figures for

the decade 1931–41 have not been given in the census reports, but it is believed there are about seven and a half million Christians.

To show the general standing of the Christian community, the *literacy statistics* for 1931 may be quoted. There were then 279 Christians literate out of every 1,000 returned as Christians, while the general population showed only 95 literate, the Hindus 84 and the Muslims 64.

The only communities having a higher literacy rate were the Parsis 791, Jews 416 and Jains 353.

The addition of large numbers of "depressed classes" to the Christian community has tended to reduce the rate of literacy, but these converts will become literate probably more rapidly than the groups from which they have come. . . .

Breadth and Depth of the Christian Movement

Christian Missions in India have been greatly broadened and deepened in their methods during this century. *Education* has from the very beginning of Christian Missions been a branch of their activity of first importance. Today the Christian college is exerting a tremendous influence in leavening the educated classes. Many political and social leaders have been educated in these colleges, and acknowledge their indebtedness to the high ideals taught and illustrated in them. The Christian high schools for both boys and girls are helpful agencies for the progress of the Christian community and help also in promoting a friendly atmosphere among non-Christians. The large number of primary and industrial schools are playing an important part in laying the foundations of education and raising the economic standard of the Christian community.

The *Christian effort in healing* is one of its most important activities. Thousands of patients are treated medically and surgically with trained skill, and the sympathy of doctors and nurses opens many hearts to see the true nature of the message of Christ. The care and treatment of lepers in 70 institutions in India, the majority supported by the British Mission to lepers or aided by it, is a constant demonstration of love and sympathy which flow from the love of Christ for the unfortunate. Thirteen tuberculosis sanatorium institutions, carried on by Missions, are aiding the campaign against this dread disease.

Missions are doing a large amount of work for *rural improvement.* It is being realized that the transplanting of people out of the village environment is not enough; the life of the village itself must be transformed by the Spirit of Christ.

The *promotion of literacy* has

been a special interest of Missions for many years. Besides the schools for children, the teaching of adults has assumed new importance. The three visits to India of Dr. Frank Laubach, apostle of literacy in the Philippines, have greatly stimulated interest and coördinate effort. In coöperation with missionaries and Indian scholars, Dr. Laubach has prepared charts and lessons in fourteen different languages which make the road of the learner easy. Local governments, municipalities and philanthropic bodies have undertaken large-scale campaigns for promoting literacy.

The *production of Christian literature* has also been one of the important aids to the Christian enterprise. The branches of the Bible Society print and distribute every year thousands of copies of Scriptures, whole or portions, in the various languages. The Tract and Literature Societies in each vernacular area also are putting out a great volume of literature for the growing number of India's readers. In 1940 there were 25,698 Bibles circulated, 36,346 New Testaments, and 1,205,089 other scripture portions, making a total of over a million and a quarter (1,267,133). The fact that there were 25 million literates in the 1931 census shows the vastness of the challenge still presented to all Bible distributors.

While in most parts of India progress has been gradual, and the increase of the Christian community comparatively slow, the growth of so-called "mass movements," or as they are better called, "group movements," is evidence of the extension of the Kingdom of God.

The majority of additions to the Christian Church have been people of humble origin, but there have not been lacking Indian Christians of high education and attainments, whose contribution to Christian progress has been noteworthy. . . .

Church Union in South India

Among the most recent significant signs of Christian progress in India we must mention the great Church Union movements which have all taken place within the past forty years. Acquaintance, sympathy, fellowship and coöperation had been promoted during several decades by the "Decennial Conferences" of which the last was held in Madras in 1901, and other similar gatherings of missionaries and Indian Christians, such as the All-India Christian Conferences.

The National Christian Council, first known as the "National Missionary Council," came into being in 1914, following a series of meetings held in various centres by Dr. John R. Mott, following on the World Missionary Conference of 1910. This, with its affiliated Provincial Councils, serves as a clearinghouse for missionary and Christian activities and projects, to stimulate think-

ing and investigation of missionary problems, and is promoting coöperative action in various fields. More definite Church Union movements began with the organization of the Presbyterian Church in India, uniting nearly all the bodies of Presbyterian polity in 1904.

In 1908, the South India United Church was formed by uniting the churches of the Madura Mission and London Missionary Society which were congregational in polity, with the South Indian Presbyterians of the Reformed and Scotch Presbyterian Missions.

The present movement for more extensive union in South India began with a meeting of ministers at Tranquebar in 1919 and has been conducted by a Joint Committee which issued a Scheme of Union in 1929, of which the seventh revised edition has just been issued after repeated reference to the governing bodies of the negotiating churches. This movement includes the Anglican Church in South India, the South India United Church, and the Methodist Synod in South India. After twenty years of negotiations, and repeated modifications by one side or the other, it is hoped that it may be presented finally for adoption in 1944.

The United Church of Northern India was the outcome of negotiations which began in 1918, with a draft constitution for an All-India United Church drawn up in 1919, which failed of adoption because of South India's concentration on local negotiations, and so the plan was modified to include only the Presbyterian Church and the Congregational Churches of Western India.

This United Church was formed in 1924 and has continued to function in General Assembly, Synods and Church Councils. It meant for the churches of the American Marathi Mission improved organization and regular procedure, as well as inspiring fellowship with other churches in Maharashtra and all over Northern India.

In 1938, the Evangelical Synod of the Central Provinces joined the union, and negotiations have been going on since 1930 for union with the Methodist Church, the Baptist Churches, and the Congregational Churches of Bengal affiliated with the London Missionary Society. A Joint Council of these bodies meets at intervals and complete union is only a question of time.

A "Round Table Conference" held several times in Northern India has comprised the Anglicans and other churches not included in the Joint Council, but negotiations for actual union have not proceeded far as yet.

So far no extensive movement is under way to unite all Protestant Churches in India, North and South. It would seem the National Christian Council must

serve as the uniting body of the churches for some years to come.

This should be enough to show that the foundations of the Christian Church in India have been laid deep and strong, that the Christian movement has truly taken root in Indian soil, that it should not be looked upon as alien to the Indian national spirit, and that its life, fed continually from the eternal springs, will surely move on to greater power and blessing for *Bharat Mata*.

Encouraging Improvements

By Charlotte B. De Forest
Hon. Pres. Kobe College, Kobe, Japan

To those of us who were unhappy over some of the un-American features of the mass evacuation of Americans of Japanese blood from the Pacific coast, there comes the relief of learning that after all, in the American way, things are improving. The Army, for the temporary assembly centers, and the civilian WRA —War Relocation Authority— for the permanent settlements, have had a tremendous and unprecedented task to perform, and both are doing it with courage and an efficiency that grows with experience.

And by the way, we must remind ourselves of what Milton Eisenhower, first director of the WRA, said to a congressional committee: "I wish to emphasize that the evacuees are not prisoners of war or internees. The relocation centers are not concentration camps or internment camps." They are new places for citizens and alien residents of a special group hard hit by the tragedies of war.

Let me share with you some satisfactions that have come to me, mostly from letters from friends in evacuation centers and from items in *The Pacific Citizen*, a weekly newspaper published in Salt Lake City, the organ of the JACL (Japanese American Citizens League).

The Gains Made

First, there is improvement in living conditions. Tanforan has connected its sanitation system with the county sewers and corrected its infringement of the Health Department's regulations. Tulare has cemented the floors of its mess halls. Santa Anita has increased its shower baths. The family of four grown-ups in one-horse stall in Tanforan has been given a second stall to divide itself into. Food has improved. One mother writes: "I heard that the vegetables price is so high;

therefore I am thanking to eat two or three kinds of them." One center was made happy by ice cream served on the Fourth of July for the first time. The first evacuees were allowed only hand baggage, as they were going to temporary centers. (Yet some have already stayed months at such.) More comforts are available to those evacuated this summer from Military Area No. II, as they went direct to permanent locations without undergoing a transitional stage.

Second, family separations are being corrected. Wrote the Secretary of War in June: "Steps have been taken . . . to remove from our Centers those families wherein one of the parents is a Caucasian. . . . A careful investigation of mixed marriage cases is being made in each evacuation Center. In the news are statements of wives leaving to rejoin husbands—and I hope also of children being allowed to rejoin their mothers."

Third, work projects, so necessary to health and morale, have been and are being developed. These are more possible in the permanent Centers than in the temporary ones: Manzanar is raising guayule plants for rubber and is to have a garment industry; Tulelake and Poston will raise food products; some forms of light industry factories may be started in them all. But even temporary camps have some work projects, like the making of camouflage nets at Santa Anita's race course grand-stand, giving work enough to occupy a thousand citizens.

Many of the evacuees are busy with education, either studying or teaching in improvised schools extending from nursery through high schools. Tanforan's July report had, besides seventeen hundred children in its schools, nearly four hundred in its adult education classes, and special schools for sewing, music, and art enrolling eight or nine hundred more. The permanent Centers will of course have complete primary and secondary education facilities, with library and recreation equipment already started in some. For college and university students, some twenty-five hundred of whom suffered interruption in their courses from evacuation, the Student Relocation Council is doing a good piece of work in arranging for credentials, finances, and admissions outside of debarred zones.

And lastly—though not because points have been exhausted—citizens' rights are receiving more attention. Tulelake has abolished a mail censorship that should never have been imposed on local mail outside a military zone. Voting rights and office-holding, at first given indiscriminately to aliens and citizens alike in the self-government features of assembly Centers, were limited from July first to citizens—thus reviving a distinction once lost

sight of. At present the privilege of relocation in permanent jobs in other parts of the country is limited to citizens.

The right of citizens to cast absentee ballots in state elections is upheld in at least some places. The ACLU—American Civil Liberties Union—is backing test cases of citizens' rights in the matter of refusing to register for evacuation, in an application for release from an assembly center, and in a refusal to obey curfew or other restrictions imposed on no citizens but those of Japanese descent. Edwin E. Ferguson, regional WRA attorney, said to a community forum at the Tulelake colony: "I wish to assure you on behalf of the legal division of the WRA that we are vitally interested in the protection of civil rights and that we will take every possible step to guard your interests. We concede this not to be a gratuitous gesture on our part, but a responsibility."

The Spirit Shown

The spirit shown by our Japanese citizens in regard to discriminatory treatment is illustrated by the following from one of their leaders, Sabura Kido, president of the JACL—after General DeWitt had lifted the ban on German and Italian aliens with regard to "Prohibited and restricted zones." Mr. Kido wrote:

"There were those who desired to see the day when all 'enemy aliens' would be evacuated. Agitation is going on constantly toward this objective. We have been hoping that such a day would not come. We had seen the tragedy of Japanese being uprooted; their lifetime work crashed asunder; and their fortunes depreciated or lost. And we did not want such misfortune to be visited upon other innocent victims of war. Nothing can restore the Japanese to their former status. Evacuation is now a 'fait accompli.' We have to look forward to rehabilitation and resettlement. Our salvation lies in the relocation Centers for the duration of the war. To have others suffer the same fate will not benefit the Japanese of this country. We believe that it is better that we be the beginning and the end of this so-called 'mass evacuation.'"

And an editorial in the *Manzanar Free Press* gives a trumpet call: "Ours may be a voice crying in the wilderness, but let it be a creative voice of true Americans, conducting on our own front the same essential fight for democracy."

To this spirit Mr. Eisenhower paid tribute when before a committee of the House of Representatives he said of the evacuees: "I just cannot say things too favorable about the way they have coöperated under the most adverse circumstances."

I am writing this in August. By the time this gets to print there may be many more improvements. Watch the papers!

We should bring our gifts to the cross, for it is the supreme symbol of the giving of life

As We Give We Grow

GIVING is a painful experience for some people but a joyous occasion for others.

When we toss a coin to a beggar the transaction is instantaneous and wholly financial. Our ego is warmed with a passing glow of self-righteousness, usually followed by pangs of conscience for having thrown our money away. Once the dime or dollar leaves our hands it is beyond our control; we never see or hear of it again.

Most painful giving is of this order. All that registers in our consciousness is the departure of the cash. The contact ceases at our finger tips. As James Russell Lowell said for all time, the gift is bare because the giver is completely dissociated from it. The motivation is not generosity on our part but a technique of exploitation applied by some one else. We may question whether such giving does anybody much good. It operates in too narrow an area. The emphasis is upon ourselves as givers rather than upon the objects of our generosity.

We enjoy giving in proportion as we accompany it with the exercise of our imaginations. Take the college expenses of our children. If we merely "send them to school" the emphasis is on the bills, and these can be most burdensome. But if we go with them to school, if we expand our lives to include theirs, if we share somewhat in their experi-

ences, we can put a surprising amount of zest into the business of finding the necessary cash. Approached in this spirit, college sometimes does almost as much for the parents as for the young people.

This principle is particularly applicable to our giving for church support. There are those who mail in their checks out of loyalty to their ancestors, from force of habit, or out of deference to accepted standards of respectability. Such giving is not very fruitful. The test of the vigor of a church is the number of envelopes deposited upon the plates Sunday by Sunday. They represent people who have accompanied their gifts to the House of God. The limits of their lives have been expanded to include the church. The further their interest follows their dollars into the achievements of the church the greater becomes their joy.

The appeal of missions is to the imagination. This is both a handicap and an asset. It makes the beginnings of missionary giving difficult but opens the way to most rewarding results in the lives of the givers. A prayer first heard in Union Seminary thirty odd years ago keeps echoing in the writer's mind: "Enlarge our hearts, O God, that we may have room for more of thy children." This should be both the method and the reward of missionary giving. It is fundamentally a process of personal enlargement. The purpose of this paper is to help our people to go with their dollars and see what they are accomplishing in America and throughout the world. Our hope is to awaken in the reader a sense of participation in that which our representatives are achieving.

Giving at its best is creative. This happens when the investment is as much a matter of mind and heart as of dollars. The supreme illustration of the teaming up of brains and benevolence is in the giving of the Rockefeller family. But smaller benefactions carefully conceived sometimes produce astonishing results, such as the effect of the Jeannes Fund upon the Negro schools of the rural South and the results which the Chapman Fund has produced in our own churches through the Commission on Evangelism.

Through the giving of money we may enlarge, extend and perpetuate that which is best in our minds and hearts. This is a tantalizing thought. It leads us to "take a chance" on some promising young person's education. It inspires us to study the needs of our local churches looking for ways in which they may be stimulated toward a more effective service. It causes us to look about the world for ways in which we can prepare for a better tomorrow. Such giving is joyous because it is intelligent, sincere, far-reaching. The giver cannot help but grow when his mind and heart go with his gift.

The Unit Plan

A VERY INFORMAL ACCOUNT OF THE TRAVAIL OF A COMMITTEE OF REFERENCE AND THE INITIAL RESULTS OF THE SAME

By Ronald Bridges

At the Durham Council I was handed the hardest job that has fallen to my lot since I have been active in the larger affairs of the church. I was appointed to the Committee of Reference for the Report of the Debt of Honor Commission. It was this committee that begot the Unit Plan for the Continuance of the Original Plan Annuities. Let me tell you very informally how we came to decide on the Unit Plan as the solution to the annuity dilemma.

You will bear in mind that the trustees of the Annuity Fund had given final warning that they would pay 1943 annuities on a drastically reduced scale because there was no longer the money to pay them in full. The Debt of Honor Commission had reported in favor of a sharply increased share of the apportionment to maintain the original value of the annuities. Seven of us, men and women, foregathered in a basement conference room baffled and heartsore at the situation. The temper of the Council seemed clearly to be: (1) We will not let our old friends down, i.e., no reduction in annuities; (2) we will not cut into our benevolent giving, i.e., no increase in the apportionment; (3) we will not place further reliance on the Debt of Honor Campaign to get the money; (4) we need a brand new idea, so we will appoint a committee.

It did. We were it.

Gloomily, ruefully, we stared awhile at each other seeking inspiration; we found none. We chose Russell Boynton, of Newton Center, Massachusetts, as chairman and proceeded tentatively to finger the Gordian knot passed to us.

Twelve hundred men and women, veterans of the cross, expecting us to keep the faith. One hundred twenty thousand dollars new money needed to keep that faith in 1943. How had good sober Yankee churches gotten into such a dilemma! Frank Scribner, Secretary of the Annuity Fund, explained the background with that rare clarity of his, that inexorable honesty.

The burden of the past bore heavily on us. We thought it over, listening the while to 3000 Congregational feet shuffling, treading overhead. I found myself thinking of Sapphira and footsteps she once heard. Then an incident occurred which broke our gloom. Someone idly walked over to the one closet in the room,

Will our older ministers be disappointed when they receive their Original Plan Annuity checks next year?

opened the door, and leaped back in astonishment. We all looked and saw a human skeleton grimacing at us. For a few minutes we were quite transported by the neatness of the metaphor. After this nervous relief we went at our problem with new vigor.

Dozens of ministers and lay people came in to voice opinions and listen to the discussions. These persons all helped clarify the situation, but they didn't have any more "brand-new ideas" than we did.

Finally a layman, not a member of the committee, said thoughtfully: "We need about $120,000 in 1943 to pay these annuities, and there are about 1200 pros-

Many wives and widows will have a bit more comfort if the Unit Plan succeeds

pective annuitants. That is $100 each. Don't you suppose there are 1200 men and women in our Congregational Christian churches who would each be responsible for a unit of $100? Wouldn't they be *glad* to do it this year, if they knew the story?"

Out of that suggestion the Unit Plan evolved. We spent hours and hours working over the details and preparing our report to the Council. We discussed the idea with scores of delegates, tentatively at first, more confidently as evidence of approval mounted. For three nights the big group of laymen assembling for informal discussion after the program, threshed

the matter over and questioned Frank Scribner and committee members.

When the committee finally reported, the Council listened attentively, applauded resoundingly, and voted the Unit Plan into existence. There was heartening evidence of readiness to accept the burden. Some twenty laymen volunteered to take units. Many ministers did and many more felt that their churches and men's clubs would take units.

The Executive Committee of the Council appointed Russell Boynton, Helen Kenyon, and your correspondent as the nucleus of a national committee of operation, with instructions to draft others and then start the plan working. The committee has been completed, and now stands as follows: Philip Suffern, Chairman; Russell Boynton; Ronald Bridges; Theodore Faville; Alfred C. Howell; Helen Kenyon; and Mrs. Leslie Rounds. They have cut short their vacations and labored in the August heat to get the plan ready for early fall operation. The money must be in hand by Thanksgiving.

Let us look at some of the different angles involved. At first the plan was suggested as a project for the laymen, and the laymen present at the Council were strongly inclined to say "Give us the ball; we'll carry it." But the problem has larger implications than a project for the laymen. So as we worked out the details we could see how inevitably the state conferences and superintendents would be concerned, the women, the ministers, and the secretariat of the Boards. Raising the money is an all-over responsibility and will work best toward the tangible and intangible objectives if borne as such.

Further, the Laymen's Fellowship has no budget to handle so large an enterprise; and everyone concerned is anxious that expenses be *not* subtracted from the money raised as is the common practice in fund raising. We want to preserve the spirit and the letter of a $100 unit going to an individual annuitant—not $100 minus expenses.

The upshot of our planning was that the laymen will take the primary role in raising the money assisted by the various groups and agencies within our fellowship. Plans have not been completed for the allocation of the expenses, but we believe that a way can be found whereby this can be absorbed by the constituent participants—the Laymen's Fellowship, the Annuity Fund, the General Council, and by individuals who can meet their own expenses.

The major responsibility falls upon two men who have worked tirelessly since the Council meetings: Frank Scribner and Donald Adams. They will serve officially as executive officers of the Unit Plan Committee, besides their

regular work as Secretary of the Annuity Fund and Chairman of the Laymen's Fellowship.

So we have the Unit Plan for the Continuance of the Original Plan Annuities. The superintendents approved, the heads of the Laymen's Fellowship, the Women State Presidents and the several Boards. Your delegates at the Council approved. But you ministers of 6000 churches, you, men and women of those churches, do you? To the extent of $100 out of your pocket to assure a fully paid annuity, which at its maximum is $500? Or to the extent of volunteering to tell the story and get some $100 units? Just 1200 units of $100 each.

Be thinking about it when you go to sleep tonight.

The Unit Plan means "daily bread" for aged ministers such as this

The United Canvass Succeeds!

For the third year the Baptist, Congregational, Episcopal and Methodist churches of Norwich, New York, will make a united appeal to the community for financial support during the month of November.

The plan was first launched in Norwich in 1940 with the active support of Otis A. Thompson, a leading laymen in our church and member of the Federal Reserve Board; the encouragement of Warren H. Denison, Stewardship advocate; and with materials and plans supplied by D. G. Babcock of Medina, Ohio, a moving spirit in the Laymen's Fellowship.

One of the great advantages of a united canvass is that the pages of the local paper are open for the appeal of four churches in a way which would be impossible for any one church.

In Norwich the campaign is directed by a committee of twelve laymen, three from each church, with the ministers "sitting in." For three weeks in November every family connected with the four churches receives a communication through the mail. The first two letters contain leaflets prepared by the denomination. The third is the budget letter telling the story of the needs of each of the churches to its own constituency. The people are

Such receptacles suggest that giving is a secretive act and that 25 cents is a liberal contribution. They belittle the church

invited to bring or send their pledges to the service on the third Sunday in the month. Those who do not respond are canvassed in person on the fourth Sunday.

The high watermark of the united campaign is the supper meeting on the Friday night preceding the canvass. The workers from all four churches sit down together. The speakers are out-of-town laymen. Last year an Episcopal doctor from Syracuse deeply stirred the gathering. Inevitably greater enthusiasm is generated when all the men of all the churches come together under lay auspices and with lay inspiration than when each church goes its own way.

More money is the inevitable result of such a procedure. But the by-products are equally valuable—a higher estimate of the churches on the part of the community, more people giving more regularly because "everybody is doing it," a sense of working together on a common task on the part of the churches.

Similar canvasses have been held in Newton, Massachusetts; Medina, Ohio; Kokomo, Indiana; Council Bluffs, Iowa, and elsewhere. This fall such canvasses are being promoted on a national basis by a committee of laymen which includes such leaders as William Allen White, President Seymour of Yale, Charles P. Taft, Henry R. Luce. Literature for the promotion of such a canvass may be secured from the Missions Council at 287 Fourth Avenue, New York City.

The purpose of this tower is to exalt the church; our financial methods should also command the respect of the community

Here is an opportunity to catch the attention of your community, to exalt the churches in the eyes of their own members, to demonstrate the possibilities of interchurch coöperation, and to secure a larger support for the institutions of the Christian faith.

A Report On Japan

BASED ON A BROADCAST OVER STATION WTCN OF MINNEAPOLIS

By Harold W. Hackett, Former Treasurer of the Japan Missions

FROM 1920 to 1930 the government of Japan became increasingly liberal. The right to vote was extended and woman's suffrage proposed. Political parties flourished. A Labor Party came into existence. Loosely organized labor unions were permitted. Japan joined the League of Nations. The so-called Shidehara policy brought a conciliatory attitude towards China.

During this period there was also a none too closely veiled struggle for power between various factions. On the one hand were the capitalists and the political parties; on the other the army, the farmers and the superpatriots. Since 1931 constitutional government has declined. Elder statesmen with liberal tendencies were assassinated. Today the military have complete control of the government. They are bent on expanding their domination of Japanese life and on extending their power over large areas of East Asia.

In Japan there are about 220,000 Protestants and 120,000 Catholics. Together they constitute less than one half of one per cent of the population.

Two years ago a law was enacted giving the government supervision of all the religions in Japan. Three were mentioned specifically: Buddhism, Shintoism and Christianity. For the purpose of the law Confucianism, Islam and various smaller groups are classified under "other religions." The purpose of the government was to regiment all elements in the national life in preparation for the present struggle. The Catholic Church was the first to register; then thirty-four denominations of Protestants were united in "The Church of Christ in Japan." This body is headed by a moderator who is elected for a term of two years. The former denominations are grouped in eleven divisions. The Congregational Christians, who are the third largest Protestant group in Japan, have been combined with the Disciples, the Evangelicals and the Friends. These divisions are designated by number; ultimately they will be eliminated completely. While the idea of church union has long been cherished in Japan, the general tendency has been crystallized by the totalitarian emphasis of the present government.

The Japanese Christians generally welcome this new status. A religious institution which was persecuted less than eighty years ago now receives government sanction, which means much to the Japanese. Some Christians are apprehensive of the control which the government may exer-

cise, but much regimentation would have been inevitable in any case during a period of national crisis with the military in the saddle. This union has strengthened the church particularly in a time of world unrest.

How do the Japanese Christians regard the missionaries who have left Japan? They desired their missionary associates to remain in the country as long as this could be done without embarrassment. Even before the war began it was obvious that missionaries associated with church institutions brought suspicion to the work and to the Japanese workers. We of the American Board had planned to leave a small group in Japan even if war came, but on the advice of our Japanese colleagues, we concluded that evacuation was the wisest policy.

I believe in the future of Christianity in Japan. When the country was closed to the world some 300 years ago the Japanese Catholic martyrs wrote a glorious

Some American-born Japanese

chapter in the history of our faith. I have great confidence in the ability, devotion and courage of the Japanese Christians. They may bend, but they will not break.

As for Missions, much will depend upon the outcome of the war. The first need may be one of relief and reconstruction. The Japanese have developed leaders capable of managing their own work. Funds will be needed for the support of missionaries, aid to institutions and the launching of new projects but both the logic of the situation and the law of the land require that the administration of all Christian activities be left to the Japanese Church.

I have been asked what has impressed me most since my return to America. First I would put the abundance of material wealth and the consequent ease of living as compared with that of the mass of the people in Asia. Second I would name the lack of understanding of the problems of the rest of the world. We do not seem to realize the responsible part which this country must play both in the war and in the peace to come. Third, I have been struck by a new accent in the attitude toward racial discrimination of both the Japanese and the Negroes.

"BETTER CHURCHES; BETTER CHRISTIANS"

Is the theme of the report of The Board of Home Missions for the biennium 1940–42.

With facts, figures and pictures it tells the story of the united impact of our churches upon the life of America.

What is the basis upon which the Board selects the work which it will do? Why is it conducting schools for pastors? How has it come about that our churches have state superintendents and what are their functions? These are some of the questions which the report answers.

The American Missionary Association Division is planning a new approach to the problem of race in America. The Church Building Department is not only making loans and grants for church buildings but is also promoting religious progress through sound finance, the study of social trends and the improvement of architecture. The Division of Christian Education has discovered a new field of service in the Junior High age.

If you are interested in these matters, write for a copy of the report to

The Board of Home Missions
287 Fourth Avenue, New York City

Repatriates Bring News from North China

By Wynn C. Fairfield

THE long silence from **North China** has been broken with the arrival in New York on August 25 of the S.S. "Gripsholm" with the first shipload of American repatriates. The first word from them came in letters from Rio de Janeiro received on August 17 and 18. It took four days to get all our active missionaries off the ship. On the same steamer came the first official letter from the North China Mission sent since late October.

The group which arrived on the "Gripsholm" are in reasonably good health, although in varying degrees they show the effect of the long months of tension through which they have passed. In only three cases was there individual examination by Japanese military police, and in only one of these was violence used. The missionary concerned has almost entirely recovered from the effects of the slapping. It is probably significant that the official responsible was transferred almost immediately afterward. One case of typhus fever in China was not entirely well before the repatriation journey started, but has since recovered. Other cases of illness on the way have cleared up. There is much to be thankful for.

Aside from Fenchow, the groups of Chinese leaders are not reported to have been tortured or subjected to prolonged imprisonment. Most of the ten who died at Fenchow died, after being released, of disease caught in prison. No adequate explanation for the differences in treatment has been given.

The churches connected with the North China Kung Li Hui, the church growing out of the American Board work there, have all associated themselves with the North China Christian Union Church. This step was taken partly as a matter of expediency and partly in the hope that out of this forced union there might well come greater real unity and strength to meet what may lie ahead. The announced purpose of the Japanese authorities is to complete the separation of the Christian churches from American (and British) influence, but even independent churches with no such connection in the past have been strongly influenced to join, or be regarded as "hostile." Each important unit has one or more Japanese pastors as advisors. No question is raised as

to the Christian bona fides of these men, although the danger of the exploitation of the whole movement for political ends is clearly recognized. Aside from contributions, it is expected that these churches will receive some financial help from income from mission properties which have been placed under their control.

These returning friends confirm previous reports that the Tehchow and Fenchow hospitals have been entirely closed, but the Tungchow and Taiku hospitals have remained open. The Taiku hospital has now been made a county project, with support from taxes, but managed by its usual staff. Our high schools in Tehchow, Tientsin, Tungchow and Peking have been "reorganized" as public high schools, in some cases with the same faculties. Our mission "compound" of forty acres in Tehchow, dyked by a high wall against floods, has been occupied since April as a cantonment for 20,000 Japanese troops.

When this is written on September 8, we are daily expecting the list of American Boarders on the next repatriation boat, scheduled to leave Shanghai in September. All but six active and two retired American missionaries and two Swiss have requested repatriation, as they cannot even attend Chinese Church services.

Recent Japanese withdrawals in Chekiang and Kiangsi provinces in China have relieved the threat to the refugee schools and colleges at **Shaowu.**

Friends from **Manila** on the "Gripsholm" have reported the welfare of the North China missionaries caught there en route to America, but so far we have had no further news of the Noltings of Madura, also caught there en route, or from other missionaries in the Islands.

Viewed in a superficial way, the present political ferment in **India** has had no marked effect on the work of Christian churches and institutions. In general, the Christian community is not in sympathy with the Congress campaign and is backing the war effort. However there can be no question that Indian Christians, like all their countrymen, want India to control her own affairs and that the present agitation is increasing their desire to have the dominant influence in the Christian movement in India. In one center, a movement for an independent Indian church has been reported.

Mr. Arturo Villalobos Sandoval, who has spent the summer in our young people's conferences after a successful year at the Westminster Choir College, has returned to **Mexico** to take the lead in developing the church music of the Protestant community. He will spend part of each year as our representative on the Faculty of the Union Theological Seminary at Mexico City and the remainder in work among the churches.

View from Seminary office, Pasumalai, South India

A Veteran's Views of India

By John J. Baninga
Principal of the Union Theological Seminary at Pasumalai, South India

MANY currents of feeling are passing through India and no one can predict what the morrow may bring forth. For the moment she is absorbed in the political situation and is giving little attention to the immense social, economic and religious problems that are mixed up in it. Gandhi's non-violent campaign against Great Britain is not likely to cause much trouble at present. The large numbers who are concerned with resistance to the Japanese do not want Britain to let up in her

efforts to save India from invasion. That this can now be done I believe with my whole heart. I don't know what might have happened in April or earlier, but since then the Indian defenses have been greatly strengthened. Japan would now have great difficulty in gaining a foothold.

India wants independence and wants it with all her being. All her people want it, though they are not all agreed as to how it may best be obtained. They certainly do not desire Japanese rule but would rather serve under Britain. Yet they feel that this is no longer necessary. They would be glad to be given full freedom to work out their own destiny. Gandhi's non-violent resistance would not keep the Japanese out and hence even Gandhi is anxious that the British forces should remain in India to protect it, but he wants this to be done with India's permission and consent.

The present impasse as far as government is concerned will probably continue until hostilities cease, but then India is sure to get full self-government.

The difficulties in India are due chiefly to the difference between the Muslims and Hindus. Each fears the other. The Muslims fear the Hindu majority and the Hindus fear the Muslim aggressiveness. The Muslims want a division between those provinces that have a Muslim majority and those that do not. The former, they say, should be formed into a separate state. They are willing that the other provinces should have a Hindu government. But the Hindus want an undivided India in which they will have a majority. The Congress party claims that it can get together with the Muslims if there were no outside authority to interfere, but this is gravely doubted by others.

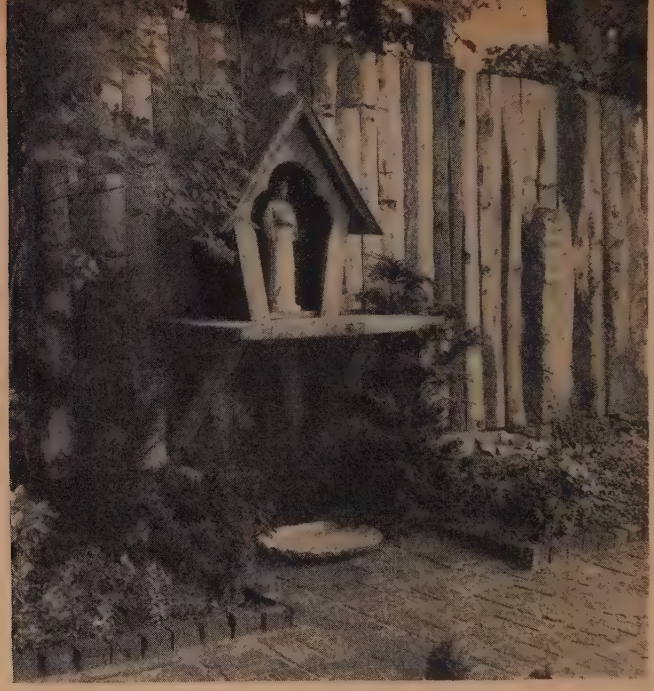
Missions will probably go on after the war for, as a Mohammedan leader said, the Muslims demand religious liberty and freedom to win others to their faith and hence they must extend this right to others. Gandhi insists that no man should be allowed to change his religion, but this is because political representation in India is by religious groups and the shift of even a few thousand from one faith to another might upset the political balance in a district if not in a province. But this "communalism" must go if India is to be self-governing, for no country can permanently be divided along religious lines in its legislative assemblies.

While there will be difficulties in adjustment, and while the missionaries in coming years will have to be thoroughly sympathetic with India's aspirations, I strongly believe that mission work will go on in all its departments. Greater emphasis may have to be placed on educational and medical work, but evangelization can never be stopped. The Christian Church is the third largest reli-

gious body in India and cannot be ignored. Movements have started that cannot be stopped. The whole body of Harijans (depressed classes) are looking for something better than the Hindu caste system and they know that true relief cannot come except through the Christian Way.

While the church is still weak in its Indian leadership as compared with the other religions, it is rapidly developing strength through union. The South India Church Movement is nearing its consummation. This will be followed by similar unions elsewhere. The establishment of the church's independence and truly Indian character will open the door to much progress. The day may soon come when the church in India will be taken by storm, and our prayer and hope must be that it will be ready to pass through the storm into peace.

Ganesh—Hindu Goddess of Wisdom



A little St. Francis—with an offering for the birds

A Sanctuary Garden

ONCE horse sheds; then weeds and rubbish; now a sanctuary inviting the soul to prayer—such is the story of the plot of land beside the Bethany Church of Foxborough, Massachusetts.

The imagination of Mrs. Agnes Barton plus her muscle and that of her husband, Robert S. Barton (son of William E. Barton and "Keturah") wrought this transformation. In the summer of 1941 they began hacking away at the weeds and other debris that had accumulated. One of the neighbors suggested that Mrs. Barton must love the Lord a lot to work the way she did. When some one tried to commiserate Mr. Barton he replied that he was not looking for sympathy but was having a grand time.

By the end of last summer the ground was cleared and plans made for the future garden. With the aid of her sons Mrs. Barton laid the necessary brick walks in sand solicited from and delivered by a trustee of the church. Flagstones were col-

The worship center of the garden at Foxboro, Mass.

lected from near and far, one coming from the farm of a Catholic friend in Vermont.

The spring offensive began with the enclosing of the garden in a fence. Some lumber was purchased but the pine slabs which give the rustic touch were requisitioned from the woodlot of one of the church members.

The garden is a rectangle with an entrance near one end. Here a little St. Francis has been placed in a shrine. Usually there is some grain for the birds on the bench before his feet, with a bird bath on the ground.

At the other end of the garden is a rustic cross of cedar behind an altar which combines wood and stone. A delightful touch is the stone lamb nestling next to the altar. Before it flagstones have been arranged to facilitate group gatherings.

The Sanctuary Garden invites visitors and inspires meditation and prayer. In the summer it is used for the nine o'clock service of the church and for weddings. The primary children visit it in the spring to learn about the flowers, birds and the good St. Francis. The garden is proving an effective pathway into the presence of God.

When Ragwood Was Satan

BOYS AND GIRLS OF AMERICA

By Victor Obenhaus, Director of Pleasant Hill Academy

WHEN the Kentucky-Tennessee Young People's Conference met at Pleasant Hill Academy, their arrival had been antedated by a vast crop of weeds. Weeds in peace time are bad enough, but in war time they constitute the essence of evil and symbolize the sin of starvation and want.

A rainy season had given this common enemy a vicious start on the farm of Pleasant Hill Academy as well as in every other part of the country. If food was to be raised in sufficient quantity, Satan in the form of ragweeds and Johnson grass would have to be defeated.

Worship services are supposed to lead to a commitment to some higher cause. With fear and trembling the leader of the morning period called for a show of hands of those who would battle Beelzebub in the corn field. Every hand was in the air. It surpassed the most exciting revival! Foregoing the play periods and the program for the remainder of the day, the "Christian Soldiers" marched onward to war on the weeds.

As backs bent to the blazing sun and perspiration flowed in quantities, shoes came off and the young people realized why men talk about the "Good Earth."

Four muscle-bound idealists ar-

Ready to tackle Satan with a hoe

Applying Christianity in the cornfield

rived too late to secure hoes or other implements. Seeing their colleagues laboring in the fields, they secured some hymn books and proceeded to serenade them. By the time they had finished "Work for the Night Is Coming" the laborers had suffered all they could, and demanded that the vocal encouragers at least bring water. Then the "uplifters" engaged in useful action, making it one hundred per cent.

The procession which wended its weary way homeward moved more slowly than on the way to the fields. Would they come back tomorrow? With even greater fear, the question was asked in the morning. To the amazement of all, the same hands went up and back to the fields they went.

This year the corn is tall. Within the memory of living man this field has never produced corn of such quantity and quality. True, much fertilizing was done, the best available seed corn used, and good patriotic corn knows that it must do its part to offset hunger. But much was due to the honest toil of the Christian young people who were willing to contribute mind, heart and muscles.

Bar Harbor, Maine, February 9, 1942

Facts on Church Fires

"For the duration" permission to rebuild burned churches must be secured from the Federal government and is only granted in exceptional cases.

Churches valued at $5,000,000 are destroyed by fire each year in the United States.

The chief causes of church fires are heating plants, defective wiring, defective chimneys, lightning.

Three-quarters of all church fires could be prevented by taking proper safeguards.

Nine-tenths of all church fires occur when the building is empty.

One-fourth of these fires are on Sunday; Tuesday is the safest day in the week.

The endeavor to heat a large room quickly may lead to the overloading of furnace and chimney with disastrous results.

Double ceilings invite fire and place unusual hazards in the path of those who fight fires.

Pipe organs are as inflammable as a badly stacked lumber pile. They are also susceptible to serious injury from water.

Every church should be regularly inspected for the elimination of fire hazards with particular attention to the disposal of rubbish, defective wiring (particularly in old buildings), combustible material near steam pipes, the repair of chimneys, fuse boxes adequate for the loads which they must carry, unused portions of the building which are rarely visited.

Every church should carry

adequate insurance, including public liability for personal injuries received on the property.

A church should be insured for 80 per cent of the replacement cost (usually far more than the original cost) less depreciation and some allowance for the foundations.

No building in continuous use depreciates less than a church; many of its values are enhanced by the passage of time.

A higher rate of depreciation should be figured on furnishings, parish house and parsonage than on the church itself.

In the Congregational Christian churches the trustees are responsible for the care of the property. It is their duty to see that proper safeguards against fire are taken and that adequate insurance is maintained at all times. Sad stories can be told of lapsed policies or of expensive moments of economy.

In the present emergency many inflammable materials are being stored in churches; on the other hand, communities are carefully patrolled. We are more hazard conscious than ever before. Every church should both "set its house in order" and take out adequate insurance.

East Hampton, Connecticut, November 4, 1941

Camera News

By Dorothy P. Cushing

FENCHOW GROUP AND JAPANESE OFFICER

These workers in Fenchow, North China, were closely confined in homes for weeks at a time but later given the freedom of the compound. Here we have, left to right: the Japanese military officer responsible for these Americans, and, Miss Emma B. Noreen, R.N.; Miss Mary L. McClure; Mrs. Watts O. Pye; Miss Josephine E. Horn; Miss Louise Meebold and Rev. Harold S. Matthews.

With the exception of Miss Meebold who remained in Fenchow, all these workers came home on the "Gripsholm."

AFRICAN SUNSHINE

David Manuel Hosi (he of the smile!) and Alice Lussati, just shy, not unhappy. They are two babies taken in by our missionaries at Dondi, West Africa, and brought up to this appealing age.

One morning while kneeling at prayers, Lussati crept around and stole Hosi's bread—creeping back to resume her prayers unnoticed—as she hoped!

The two children are in a cart made from a petroleum box by Rev. Richard S. Webb, now of Bailundo, West Africa.

"PRAY FOR US"—THAT IS THEIR MESSAGE

On the shoulders of these eight men falls major responsibility for the work of the North China Congregational Christian churches. Once a group of more than 30 men and women, both Chinese and American, it is now reduced to this Executive Committee which must function within the North China Christian church set-up by the Asia Development Board of the Japanese.

It has become clear that a fundamental policy of the Japanese authorities is to eradicate American and British influence from East Asia. As applied to the church this has come to mean cutting off Western missionaries from work or influence and supplanting them

with Japanese pastors; cutting off Western funds and substituting income from mission property; bringing the church into line with the purposes of the New Order in East Asia!

Our missionaries feel that under these circumstances they are at present a handicap to the Chinese church which will have a "better chance of survival if free from the embarrassment of foreign friends." Since Pearl Harbor work and association with the Chinese has not been permitted, nevertheless one missionary writes: "our spiritual fellowship and sympathy has been very close during these times."

The Asia Development Board set up the union church for North China in Peking, April 18. All the leading military and political organizations were represented. Rev. P. H. Wang, Congregational pastor of Peking, well known in America, is President. He and other leaders will be subject to all kinds of pressure from the Japanese to carry out their political purposes. They will also be under suspicion from the Chinese of collaborating with the enemy. It is felt that if any men can carry through this enterprise in this dangerous period on Christian principles it will be these men.

Of the eight men in this picture seven are pastors and one is principal of a school. They represent the districts of Peking, Tientsin, Taiku, Paotingfu, Tehchow. Fenchow is not represented. There some 40 of our Chinese Christian workers were tortured and imprisoned. Then 10 died of disease shortly after release.

Why did our Congregational Christian churches apply for membership in this Japanese founded and controlled United Church? Because it is impossible to function without joining it. The Japanese military has announced that even independent churches never connected with British or American missions would be looked upon as hostile if they did not join. Do you wonder these men ask for your prayers?

Toward A Deeper Understanding

FRANK McCULLOCH AND THE JAMES MULLENBACH INSTITUTE

THE lean, lithe physique of Frank W. McCulloch appears to have been designed for both physical and social fence jumping. He is thin enough to be hailed as a comrade by the hungry but spry enough to be accepted as industrious by the prosperous. His sparkling eyes and ready smile commend him to everyone. Nobody can make a martyr out of Frank McCulloch; his sense of humor is too keen! The English would characterize him as "jaunty."

Nothing could be more respectable than his upbringing. He has always lived in Evanston, the seat of the Women's Christian Temperance Union, a Chicago suburb which is as famous for culture as Milwaukee is for beer. In the First Congregational Church he basked in the spirit of the Puritans as interpreted by Hugh Elmer Brown. Being a nice boy, he went to Williams. As both his father and mother are active members of the bar he accepted his evident predestination and entered Harvard Law School, where he graduated in 1929. He further prepared himself for the spiritual corrosions of Chicago and the law by making a "grand tour" of Europe before settling down to a life of litigation on the windy shores of Lake Michigan.

But Frank McCulloch's mind was never as conventional as his external *mores*. His family were always in the habit of "using their heads" and had battled for many good causes when it was unpopular to do so. At Williams he encountered John C. Bennet, with stimulating results. On arriving in Chicago he was advised to keep himself awake while waiting for clients to appear by getting interested in something real and lively. He began by teaching English at Chicago Commons but soon discovered more exciting avocations. During the low thirties the unemployed in Chicago were numerous, hungry and harried. They awakened the interest of Frank McCulloch. He was enough of a politician to secure permits for parades and demonstrations and enough of a lawyer to get his friends out of jail. Once the police extracted him from a picket line as the likeliest leader in the bunch and carted him off to the station house with three women, all of whom were charged with "disorderly conduct."

When the Council for Social Action was launched in January of 1935 Frank McCulloch was the

obvious choice for the position of Industrial Secretary. In those days he was a bachelor with little use for money; which was a great help to a distinctly impecunious organization. In his new position he became an apostle from the churches to the hungry and the homeless. Frank McCulloch was the advocate of the unemployed.

With the approach of the war the problem of the unemployed has receded into the background. Relief has probably been reduced more than conditions warrant. Transient prosperity has diverted attention from the problem of permanent industrial security. Frank McCulloch continues to serve as Secretary-Treasurer of the Workers Security Federation but his time and attention have gradually been diverted from the problems of unemployment to those of labor.

In 1940 Frank McCulloch became Director of the James Mullenbach Industrial Institute, which is sponsored jointly by the Chicago Congregational Union and the Council for Social Action.

James Mullenbach was a Congregational minister who was successively superintendent of Chicago's Municipal Lodging House, assistant superintendent of the Associated Charities of Chicago, superintendent of the Cook County institutions at Oak Forest. From 1912 until his death in 1935 he was impartial arbitrator in the men's clothing industry. Of him Sidney Hillman has said, "James Mullenbach was respected and loved as only a truly just man could be. Respected for his eminent fairness, and loved because in every action he showed that he knew the importance to the workers of being protected in their rights while toiling in the factory, he counted it a privilege to serve his fellows."

Frank W. McCulloch

In 1930 James Mullenbach said concerning labor and the church, "Whatever the labor movement may do, whether it advances or falters, the Christian church rests under a great commission from its Leader and Lord. It must protest against every element in our social life that discounts the human spirit, that lives off the unrequited toil of men, women and children. It must stand by these when they seek to recover their freedom and human dignity. It must do this at the cost of its own ease and security. It may not hold its peace or withhold its strength from the help of the weak against the mighty."

Among the announced purposes of the James Mullenbach Institute two are particularly significant: "To study and promote those practices and procedures that make for just and peaceful relations in industry, for more widespread employment of our jobless millions and for full use of our productive facilities. To explore the obligations and opportunities of the Congregational Christian churches to render greater service in the complex issues of our industrial life, in association with all other religious groups who wish to participate."

As yet the James Mullenbach Institute is more dream than reality. It has an office in the New First Congregational Church with a direct entrance from Washington Boulevard which spares callers needless ecclesiastical commitments. Given ten years and much patience, the Institute will doubtless live up to its name by winning the confidence of labor, management and church groups in Chicago. When it comes to bringing labor and the church together, Frank McCulloch believes that the church must go two-thirds of the way.

Meanwhile Frank McCulloch is busy about many things. On the first and third Mondays of the month the Institute holds meetings in the dining room of the New First Church with an attendance that ranges from 40 to 120 with the average about 75. The composition of this group is half labor, quarter church, quarter settlement, Y.W.C.A., and miscellaneous. On the one hand Frank McCulloch both speaks himself and sends speakers to the churches; on the other he assists labor unions with their plans for workers education and in other ways. Increasingly he is consulted informally by labor groups.

Behind the daily grist of meetings, conferences and contacts lies the larger purpose of understanding the aches and the pains and the problems of labor and of interpreting labor and the church each to the other. Here is an area where progress cannot be measured with a stick but where the winning of mutual confidence is priceless.

The Story of Annal Amaravathy

By Gertrude Chandler, Madura, India

She came of a high caste family which owned lands and a palace but which through corruption and loose living was reduced to misery—if not actual poverty. "Amaravathy," which means "Patience," lived as a little girl in a village far from the palace. By chance she went to a mission school where she was thrilled by the stories told about someone named "Jesus."

The time came when she was told that she could not go to school any more and that she must keep "goscha," which means staying at home and not letting men outside of the family see you. It was a dull period, broken only by visits in the house made by a person called a Bible woman. Amaravathy would sit on the edge of a circle of listeners hearing everything; grabbing any booklets which were given, for she loved to read, but not committing herself to anything the Bible woman asked her to do.

Then came excitement. A "Zemindar" (an owner of ancestral lands) had married a person whom some of his relations would not recognize. To soothe their ruffled feelings he married Amaravathy as a second wife. For a time she enjoyed the glamour of wealth and good living. He found his new jewel had a sparkle which made life interesting. But jealousies soon sprang up between those loyal to the two wives.

Missionaries occasionally visited the palace and once in a while an Indian evangelist would try to persuade the Zemindar to keep away from drink and its evils. Things grew worse instead of better. Finally the Zemindar died leaving two women who found themselves drawn together more than they ever dreamed possible because of their widow-

hood. The older woman suddenly became interested in Christianity but Amaravathy would have none of it. She could not believe that it would assuage her grief. She went back to the village of her childhood and was given a great deal of respect as she wore her white saree, the sign of a widow, with dignity. The loss of all her jewels could not hide character written in her features.

When a Bible woman tried to tell her more of Christ Amaravathy was cold in her response, except when she was given something to read. That she could do in secret when no one need know how she felt about it. I was introduced to her one blazing hot noon when I felt that walking over to her house was probably a very inauspicious hour to call; but, much to my surprise, I received a very gracious welcome, a request for a New Testament and a picture of Jesus and, before I left, the plea for a prayer.

This was the first of a series of visits. Gradually the request for baptism came repeatedly until in April 1941 she was brought to my bungalow and baptized by the Indian pastor. She wanted to add to her own name one distinctly Christian so she has become Annal Amaravathy. Annal is the Tamil name for Hannah.

She still feels that she must stick to her caste custom and not go outside but she welcomes all Christian women to her home and rejoices when evangelistic meetings can be held on her front steps. Meanwhile there are many things for her to learn. She knows the Lord's Prayer but finds it very difficult to pray herself, something which most converts do almost too easily. She knows that her service to others is very limited. We try to inspire her with courage to overcome the sentiments which keep her from bearing witness for Christ.

SUGGESTIONS FOR FAMILY WORSHIP

Together with an appropriate picture and other usable material prepared by Mrs. Arthur Rinden appear each month in

Children's Religion

Published by the Pilgrim Press at 14 Beacon St. Boston, Mass.

The World At One In Prayer

Dr. Fred Field Goodsell Reviews Professor Fleming's Latest Book*

No one should use this book without reading carefully Dr. Fleming's introduction. There he will learn that the 216 prayers which make up the text are divided into two general types: Prayers of the People, and Prayers of the Nations. Still more important, he will learn the editor's underlying purpose in assembling this material for worship, private and public. He shares with an increasing company of folk the hope that Christian people will feel their unity "as members of a Christian fellowship which transcends nations, races and classes." He makes an interesting distinction between worship and the use of the imagination in creating a sense of fellowship. Worship does not "push out our sympathies and understandings beyond our selves," as does the effort through the exercise of the imagination to appreciate that which is distinctive for other Christian groups. The reader will learn also that this book of prayers collected from many countries is the fourth step in the author's unique and exceedingly beautiful and useful "ecumenical series" which through Christian architecture, painting, symbols and now prayers seeks to make vivid "a more comprehensive Christian oneness."

Dr. Fleming must have had a fascinating experience in assembling and editing these prayers. He set up laudable standards. The 171 "prayers of the people" are chosen not on the basis of length or oddity but because each, dealing with "matters and emotions of daily life," contains some local insight, poetic metaphor, cultural coloring and atmosphere, a strange idiom, the use of local imagery, or some incisive term or phrase. The reviewer is delighted to find, for instance, that choice prayer by a little African girl in Miss Mabel Shaw's school at Mbereshi: "O Thou Great Chief, light a candle in my heart that I may see what is therein, and sweep the rubbish from thy dwelling place." That prayer is paralleled by many another which cannot fail to enrich one's sense of fellowship while it gives one an unexpected glimpse of different cultures and manners of living. For instance, from the Sudan: "Beat us, O our Father, not hard enough to give us great pain, but beat us a little, enough to make us travel in thy path." From Nigeria: "O God, drive me in like a nail into mahogany, a nail which cannot be pulled out." From the Belgian Congo: "O Father Creator, help us to be, not like the leopard, the hyena or the antelope who were restless in thy hands, but just like the guinea hen. May we be covered with the spots of obedience." From India: "As the banyan spreads her branches to give shelter to the traveler, so be thou a shelter to me; and when my journey is over, take me home to my native place—which is with you in Heaven." One is very glad to find here also several prayers by the famous Indian Christian poet, Narayam Vaman Tilak,

*_The World At One in Prayer_ by Daniel J. Fleming, Harper and Brothers, N. Y., $2.00.

two by Sadhu Sundar Singh, and a very beautiful ecumenical prayer by P. O. Philip of the ancient Orthodox Church of India. When one turns to the sections from Japan and China, Formosa and Korea one finds similar richness of thought and expression. The book is a veritable mine of material useful in both private and public worship.

Probably readers and users will find the prayers of the people more suggestive than the prayers of the nations of which there are only 45. The geographical distribution is not quite so wide but apart from that they seem somewhat less expressive of the deeper personal moods. The editor says that "the object in making them available is to provide a discipline in spiritual identification with other sections of the Church Universal." In this as in related objects the whole book should prove a very useful tool. The whole world Christian Community will stand in great debt to Dr. Fleming whose genius is almost matched by his diligence. He sought help in this collection from over 3000 individuals.

Personals

The American Board's latest appointee (August 25) is **Benjamin L. Candee, Jr.** of Syracuse, New York. He is to teach mathematics in the American College at Tarsus, Turkey.

Mr. Candee received his education at the Syracuse Central High School, Cornell University (B.A. 1941) and at Syracuse University (graduate study). He goes out for a term of three years, and will start as soon as the way opens. His church membership is in Syracuse, the Central Congregational Church.

Rev. and Mrs. Thomas King, former American Board missionaries in Rhodesia, have resided for years at Craigmore, close by our Chikore station in that field, and their home has been a social center for their former colleagues and new arrivals at the Mission. On June 29 they celebrated their thirty-seventh wedding anniversary.

One of the men at the wharf to meet the "Gripsholm" as she docked recently was **Dr. Jean A. Curran,** formerly medical missionary at Fenchow, Shansi, China. He is now "Dean" Curran, having recently been put in charge of the Long Island College of Medicine at 350 Henry Street, Brooklyn. He is also chairman of the Committee on Education of the American Society of Tropical Medicine and a director of the American Bureau for Medical Aid to China, Inc. He graduated from Carleton in 1916 and received his degree of Doctor of Medicine from Harvard in 1921.

HELP THE CHAPLAINS

A number of our chaplains have been requesting altar cloths and linen for the communion table. Many also need vases and candlesticks; and some in the Navy need old-fashioned communion sets. Communicate with Secretary Fagley, 287 Fourth Avenue, New York City.

In Memoriam

HENRY A. NEIPP

Rev. Henry Alfred Neipp of the West Africa Mission died at Claremont, California, on the third of June. His body was interred in the cemetery at Newton Centre, Mass., June 16, following funeral services in the Mount Vernon Church of Boston.

Mr. Neipp, a Swiss by birth, came to America in the nineties and eventually became a citizen of this country. In 1898 he went out to West Africa under the Phil-African Liberators League, an antislavery society. In 1904 he and Mrs. Neipp were appointed missionaries of the American Board and designated to the West African Mission. They served at Bailundo (August 1904–5), at Chilesso (Jan. 1906–31), at Bailundo (Nov. 1931–33), at Chilesso (Sept. 1933–May 1936) and at Lobito (Oct. 1937–April 1940).

For most of this long period they were supported by the Mount Vernon Church in Boston. Mrs. Neipp died in October 1936—and after a few years more in Africa Mr. Neipp returned to America in 1940, to retire the eleventh of January 1941.

Like David Livingstone, Henry Neipp was practically minded. He was bent upon improving the living conditions of the native African. Not only did he heal grim wounds and give treatments for malaria fever, but also did he help do away with the causes of disease and death. He drained swamps, dug wells, built healthful houses, provided better farms and food, and in a thousand and one ways made his natural industrial skill and his training in arts and crafts of great civilizing force among the Ovimbundu. In fact, he helped to lay a veritable foundation of a new civilization in "the wilds of Africa."

Like Livingstone, too, Henry Neipp hated and resisted slavery in every form —particularly the slavery of mind and spirit so characteristic of those primitive African tribes. To free manacled minds from ignorance and superstition, fettered souls from fear of evil spirits, from the control of the witch doctor, this was his passion.

The boys' and girls' boarding schools in Chilesso which he and Mrs. Neipp helped to develop have done much to bring new light and life into the youth of the land.

Up-to-date science, the arts and literature—these have helped to produce an intelligent, alert generation of native Africans, men and women of growing influence, a Liberating League indeed of real power and promise.

But after all, Henry Neipp was more than an industrial and agricultural or educational missionary; he was an apostle of the Living Christ. In theology he may not have matched our best Congregational thinkers, but in conviction and conduct he was a live Christian always at work "saving souls."

You know the story of the evangelism and of the building of a native church at Chilesso in Angola—a church self-supporting, self-propagating. From that first group of twelve, baptized at the beginning of the religious work at Chilesso, the membership has grown to 4,000—a "Mount Vernon Church in Africa" that serves as a noble example and spiritual stimulus to the Mount Vernon Church in Boston.

And these Christians are different from those about them who have never yet found new hope and life in Jesus Christ! For "now by looks, work and words," said Mr. Neipp not long ago "the followers of Christ may be singled out from the midst of others—and they are greatly in demand to fill positions of

trust by the white people who have found these native Christians to be reliable and faithful."

And such is the stuff out of which these church members are made that all the 200 outstation schools of Chilesso are self-supporting. And the giving of these comparatively poor people would put us to shame!

Like David Livingstone, Henry Neipp had an urgent message for his mission board and for churches of his homeland —America: "The door is open! So let it ever stand!"

We must enter Africa after the war with new vision and zeal. We must so live and give that what our brother has been able to do by the wisdom and grace of God we may continue doing. Upon the foundations he laid we must go on building. We cannot let Henry Neipp down. We cannot fail his Master, the Savior of us all.

MISS PRESCOTT OF MEXICO

Miss Nellie O. Prescott who retired fifteen years ago from active missionary service died Friday morning, August 7, in Claremont, California, at the age of 85. She had been making her home in Pilgrim Place and was a member of the Claremont Congregational Church. Rev. Albert P. Davis officiated at the funeral held on Saturday afternoon, the 8th.

Miss Prescott went to Mexico in 1887 and though spending most of her missionary life at Parral, also saw much service in Hermosillo, Chihuahua, El Paso and El Fuerte. She was principal of the school at Parral and later when in company with Miss Dunning she started the Fuerte school, she organized and led societies for women in the villages round about and in other ways was able to influence the communities in which she worked. She kept in closest touch with her pupils during her forty years of service and during her retirement up to the very day of her death.

Miss Prescott was a Vermont woman by birth. Her training was secured at Iowa State Normal School. She was a woman of sterling character and indefatigable devotion.

REV. GEORGE BATT

Earnest, happy, but much cumbered by infirmities of the flesh—such has been the impact of George Batt upon our German churches. As a boy and young man he worked in the beet fields and orchards and on the ranches of his native Colorado. At the age of twenty he entered Redfield Academy and seven years later graduated from the German theological seminary in those days associated with Redfield College. He held four pastorates: Laurel, Montana; Loveland, Colorado; Scottsbluff, Nebraska; Greeley, Colorado. In 1937 he became pastor-at-large of the German Conference with responsibility for most of the field work among 192 churches with 25,000 members scattered over sixteen Western states. This involved much travel, often of a highly uncomfortable sort and endless conferences with pastors and laity. Physically the task was too much for the man; he spent an increasing portion of his time in a vain endeavor to recoup his health. Death came at the age of 47. He leaves a widow and a daughter.

GEORGE ALBERT DOWNEY

In our Chronicle last month we reported the death on July 4 of Rev. George Albert Downey of Collinsville, Connecticut.

Mr. Downey was a Canadian by birth (August 28, 1859). He was educated in Dalhousie College, Halifax, Nova Scotia, and at Bates College, Lewiston, Maine. He was married in 1880 to Emma Hopkins of Great Barrington, Nova Scotia—who, by the way, bore him five children, four of whom survive. After his second marriage in 1893 (to Rachel A. Porter of Yarmouth, Nova Scotia) he became a naturalized American citizen and served as pastor of parishes in Maine, Vermont, New Hampshire and Massachusetts, until 1913, when he was transferred to Vernal, Utah, where he became pastor

of the Congregational Church and principal of Wilcox Academy, a college preparatory school conducted under the auspices of the American Missionary Association.

Mr. Downey remained in this Utah pastorate for eleven years. In 1924 he became treasurer of Straight College in New Orleans, also under the A.M.A., where he remained until his retirement to Collinsville in 1928.

The funeral services in his home were conducted by the Rev. Edmund L. Smiley of Barkhamsted and Hartland, a friend of many years. Rev. Philip Ward, pastor of the Collinsville Church, assisted. Interment took place in Collinsville.

Mr. Smiley in his eulogy spoke of Mr. Downey's "innumerable kindnesses and thoughtful services and attentions that showed the fineness and kindness of his heart." He referred to his honesty, humility and unselfishness. "His sympathy was always enlisted on the side of the underprivileged, the poor, the oppressed and the unfortunate. To the last he retained his trust in God and likewise his youthful enthusiasms, his keen enjoyment of good literature, his appreciation of beauty, his fondness for people and his love for his own."

A Real Product of Missions

By Rev. M. T. Kalaidjian of New York

THE Armenian Evangelical community in the United States has lost its most outstanding lay leader in the death of Garabed Thomas Pushman of Chicago, on June 3, 1942 at his home in Evanston, Illinois. The story of his life and achievement constitutes an epic in present day Christian American life. He has been the most constructive, personal, potent force among the Armenians in America for religion, welfare and Christian Americanism.

Mr. Pushman was born in Dikranagerd (Diarbekir), Turkey in December, 1869 of Protestant parentage. He received his early education in the Armenian Evangelical Church School of his home town and later completed his education at Euphrates College of the American Board at Harpoot, Turkey. Here the influence of such great missionary leaders as President Wheeler left a permanent impression on him. The Christian character formed and the ideal of life adopted here fitted him for a life of unique usefulness and far-reaching influence among his people.

Mr. Pushman came to the United States as a young immigrant in 1889. After working for about ten years, by thrift, he had saved enough money to start a modest rug business with his brothers in Chicago under the firm name Pushman Brothers. This new venture was crowned with great success thanks to his intelligence, industry and integrity. He so practiced his religion in his business that people felt that they could trade at Pushman Brothers with complete confidence. He pioneered the one-price policy in the oriental rug business. He soon became the largest retail and wholesale rug dealer in Chicago and throughout the West.

The business success of Mr. Pushman did not weaken his Christian ideal of life and service. On the contrary the accumulations of wealth made him doubly conscious of his Christian stewardship and of his obligation to use his wealth as a means to further the Kingdom of God. A Christian philanthropist, he was unique in several ways. He believed in doing good with his money while he was alive rather than leaving a legacy for others to do so after his death. He was exceptional in that he believed that he must give himself as well as his money to the causes near and dear to his heart. He thus made sure that his

money was used to best advantage and through his personal leadership and example he was able to induce others to join him in the works of Christian philanthropy. His missionary efforts in this line have been most beneficial. Some of the greatest philanthropists among the Armenians today owe to him their pleasure and achievement in Christian philanthropy.

Mr. Pushman was a man of deep Christian convictions. He was Christocentric in his religious faith and experience. Loyalty to Christ was the dominating motive in his life. Behind all his philanthropies was the love of Christ that compelled him. It is not surprising that the missionary enterprises of the church came first with him in his giving. From Massachusetts to California he was personally interested in every one of our Armenian churches. He contributed to their building funds and often visited them, addressing their congregations on Sundays. He attended regularly for years the Annual Meeting of the Armenian Evangelical Union of America and served in various capacities to promote the welfare of our churches. He took a leading part in the organization of the Armenian Missionary Association of America and served for years as its president. He not only contributed one thousand dollars a year to its support but at his own expense attended regularly the meetings of the Association in New York. He served also as chairman of the Armenian Missions Council, the joint committee representing the American Board and the Armenian Missionary Association of America, until his health prevented him from making the long journey from Chicago. The missionary work of our churches ever remained closest to his heart. He considered it the sacred legacy of Christ to his church and his followers.

Among his many philanthropies the following are worth mentioning. He contributed to enrich the library of Euphrates College, his Alma Mater, and paid the salary of the Professor of English Language and Literature until the college was closed by the war. He has been the main supporter since 1907 of the "Gotchnag," the Armenian weekly originally published by Mr. Allen of the American Board in Boston. He organized and supported the Armenian Colonial Association with headquarters in New York and with branches in Chicago and Marseilles, France, to assist and guide Armenian immigrants, to secure for them employment and to train them for Christian American citizenship. He also aided the organization of the Armenian department of the Y.M.C.A. and financed it with the help of his friends. Mr. Pushman was a firm believer in liberal Christian education to train future Armenian leaders. He founded the Education Foundation of America in memory of his daughter, Marion Pushman. Through this foundation hundreds of promising young men in our colleges and universities were given financial help in the form of loans and scholarships to enable them to complete their education. The beneficiaries of this fund have achieved marked success in their chosen fields and are furnishing leadership in our communities.

Mr. Pushman gave most generously for the support of Armenian orphans and relief of the refugees after the first World War, at times contributing five to ten thousand dollars. Mr. Pushman died comparatively a poor man as far as the world's goods are concerned, but he was rich in service and the satisfaction and in the spiritual virtues that go to make Christian character. No one has done so much in so short a time to promote the interest of the Kingdom of God at home and abroad among the Armenian people. When I called on him in Chicago about a year ago, he told me, "I have tried to serve my Master and I know He will take care of me." That was his living faith.

His was a life that was the direct product of the American Board Mission in Turkey. No investment has ever paid a greater spiritual dividend in terms of character and lives of service.

Remember in Prayer

In Japanese Territory

Mary Florence Denton
Carl R. Heine

In Occupied Territory in China

Edwin E. and Rose M. Aiken
Hazel F. Bailey
Constance Buell
Philippe and Dora D. DeVargas
  Isabelle
  Philippe
  François
  Peter
Howard S. Galt
  Sheffield
Albert C. Grimes
Hugh W. and Mabel E. Hubbard
William R. Leete
Ethel Lovatt
Harry S. Martin
Louise M. Meebold
Jessie E. Payne
Lucius C. Porter
Ernest T. and Beth H. Shaw
  Stephen
Robbins and Katherine S. Strong
Stanley D. Wilson
George D. and Gertrude W. Wilder

In Occupied Territory in the Philippines

Frank Cary
Darley Downs
James F. and Virginia P. McKinley
  Edith Edele
  Phyllis Ann
  Mary Elizabeth
Alvin H. and Marilee Scaff
Frances Thompson
Walter C. and Margaret W. Tong
  Eloise
  Curtis
  Annarae
Mrs. Frank J. Woodward
  Also:
Earle H. Ballou
Alice M. Huggins
Valley Nelson
Hugh L. Robinson of North China
Edward L. and Rosalie Nolting of South India

In Bulgaria

Elizabeth C. Clarke
Edith L. Douglass
Benjamin F. and Esther A. Stoltzfus
  Ben Frank
Alma S. Woodruff

In the World

Mrs. Timothy Ting Fang Lew of China said at the General Council meeting in Durham:

"We ask you to pray for peace. We must not and cannot ask for the peace of the aggressors. We do not ask for

A Durham Quartet: Dr. Douglas Horton, Dr. and Mrs. Ting Fang Lew and Dr. Fairfield

the peace of conquerors even when we ourselves come out the victors. We ask you to join us in praying for peace—not man-made, but God-blessed peace, conceived in the spirit of love."

Chronicle

APPOINTMENT

Mr. Benjamin L. Candee, Jr. of Syracuse, New York, for a three-year term as a teacher in the American College, Tarsus, Turkey.

ARRIVALS FROM THE FIELD

Dr. Alma L. Cooke, Miss Helen Dizney, Miss Lucia E. Lyons and **Miss Alice C. Reed** of Tehchow, Shantung, China; **Rev. Elmer W. Galt of** Paotingfu, Hopei, China; **Miss Flora K. Heebner, Miss Isabel Hemingway** and **Miss Winifred Hemingway** of Taiku, Shansi, China; **Miss Josie E. Horn, Miss Mary L. McClure, Rev. Harold S. Matthews, Miss Emma B. Noreen** and **Mrs. Watts O. Pye** of Fenchow, Shansi, China, in New York, August 25; also **Mr. and Mrs. Ralph Galt** of Paotingfu, Hopei, **E. Wells Hubbard** of Tsinan, Shantung, **Mr. Raymond T. Moyer** and **Mr. Robert Mueller** of Oberlin-Shansi.

MARRIAGE

Rev. Edwin E. White, pastor at Pleasant Hill, Tennessee, and **Miss Alice Lowe** of Uplands Sanitarium, on June 25.

DEATHS

Rev. George Batt, pastor-at-large of our German churches since 1937, at Greeley, Colorado, on August 25.

Dr. William W. Peet, missionary in the Near East for 44 years, in Ames, Iowa, September 8.

Come to Moline

THE fifteenth annual Mid-West Regional Meeting will be held at the First Congregational Church, Moline, Illinois, October 27–29, 1942, with a young people's rally Sunday evening, October 25, under the leadership of Dr. Paul R. Reynolds. Our meeting promises to be up to the well-known high standard of previous ones in inspiration, helpful sessions for church workers and in fellowship. Dr. William R. Hodgson, the pastor, extends a most cordial welcome. Tuesday morning come the seminars for women, ministers and the Christian Education Division. The laymen meet all day. Talent already promised includes President Silas Evans of Ripon College, Wisconsin, Dr. Albert Buckner Coe of Oak Park, President Albert W. Palmer of Chicago Seminary, Dr. Hugh Vernon White of Boston, Dean W. J. Faulkner of Fisk University, Dr. A. D. Stauffacher of the Missions Council, Chaplain A. W. Barwick, Secretary John R. Scotford and Rev. Charles Gerlinger of Sioux Falls, who will conduct the worship services. The Knox College Madrigal Singers will appear Tuesday afternoon and evening. The four interest group sessions Wednesday morning promise to be as popular as previous ones, which were crowded to capacity in certain cases. Other features and speakers will be announced later. Moline is very central and the church edifice is most beautiful and well equipped for our meeting.

Write to Rev. Howell D. Davies, 19 South LaSalle Street, Chicago, for further particulars.

Better Churches; Better Christians

This is the underlying purpose behind the activities of The Board of Home Missions throughout the United States.

It is also the theme of the Biennial Report of the Board as announced on page 20.

If you desire to know what your church is doing for America, write for a copy of the Report to

THE BOARD OF HOME MISSIONS

287 Fourth Avenue New York City

Miss Ethel Lucas
1050 Spruce St.
Berkeley, Calif.

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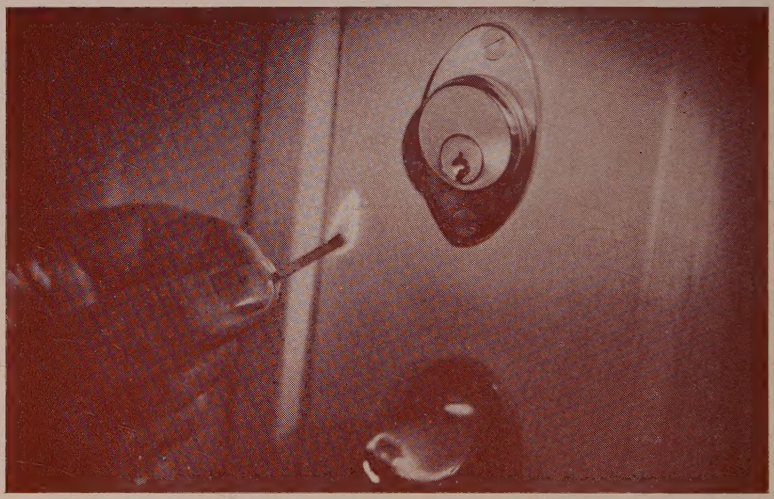

Gives You the Key to

a new vision of the whole task of our church.
greater church efficiency through coöperation.
a share in local and international enterprises.
promotion of women's and young people's work.
creation of stronger morale among our churches.
a multitude of intimate and important services.

YOUR STATE CONFERENCE

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